CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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PURE RELIGION.

MESSRS. EDITORS:

In the Ambassador of Sept. 29, I find an article entitled "the religious opinions of Wm. Pitt, Earl of Chatham."

The party furnishing you with the article, "disagrees with the writer on some points," and from some of the views there presented, I should also dissent.

The following hasty remarks are submitted by one who has but very recently come to "trust in the living God, who is the Savior of *all* men, *specially* of those that believe."

"Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I have come to believe that the views generally entertained at the present day, on the subject of religion, and religious duties, and of the positive and relative value, of faith and good works, differ very essentially from those presented by Christ, and his immediate followers, and are so widely different that one or the other must be in error. And I feel satisfied that if we take the trouble to examine the teachings of Christ himself, we will find that he never enjoined upon man a religious duty that is not embraced in this definition of James, and that he who lives up to the requirements of this one verse, does, so far as lies in man, comply with all that is required of him. If we refer to the Sermon on the Mount: to Christ's reply to him that inquired, what good thing he should do to have eternal life, and to many other instances, we shall find that, to deal justly, to walk humbly, and to love mercy—to know Christ, and to obey his commandments, is the whole sum and substance of our religious duty.

From my own experience, I believe that nine out of ten of the followers of the evangelical church of the present day, in reply to such a statement as this, would quote to you: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Or in other words, they contend that faith is the one thing needful to obtain future happiness, and that a consequence of faith is the taking away of the merited penalty of sin —that faith is every thing, good works, comparatively nothing, or at least without saving effect, inasmuch as they teach that the vilest criminal may, at the foot of the gallows, by the simple act of a profession of faith, and claim to repentance, free himself from every stain of sin, and ensure to himself everlasting bliss, while his poor victim dying without any such profession, is doomed to endless perdition. Blasphemous and horrible doctrine this! But unsupported by Scripture, and in direct contravention, of the spirit and letter of the text it must be condemned as substituting for the word of God, the teaching of men, and must fall to the ground: for the word of God neither is nor can be inconsistent with itself.

That faith *alone* is not sufficient for final salvation, is abundantly shewn from this Epistle of James, still more pointedly by Paul, who says of himself, "Though I have *all* faith so that I could remove mountains, and have not charity, I am nothing." And to the Romans, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid! Yea, let God be true, but every man a liar." And again, says John, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Strong language this, and to the purpose.

Well, can good works *alone* save a man? Let us see. Paul says to the Ephesians, "For by grace are ye saved through faith, and that *not of yourselves*, it is the *gift of God; not of works*, lest any man should boast." Here now I think we begin to get a clear view of the matter. Salvation then is the *gift of God*. It comes not by faith, inasmuch as our unbelief cannot make the faith of God without effect. It comes not of good works, lest any man should boast. Now let us be sure that Paul is right here, and see if this doctrine is to stand the test of Scripture. "If we receive the witness of men, the witness of God is greater."

"In thee shall all the families of the earth be blessed," is the promise to Abraham. "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say in the Lord have I righteousness and strength," is the solemn declaration of the purpose of the Almighty.

Here we have the sure promise of God, confirmed by his oath, that *all* shall be made ultimately holy and happy, and with Paul may we now safely exclaim, "I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord." "Yea, let God be true, but every man a liar. Praise ye the Lord, for his tender mercies *are* over all his works."

But here comes our horror stricken opponent, with the old objection, "If this be true, if all are to be saved finally—what matters it how much we sin here? You say it makes no difference in the final result, and so, whether we have faith and good works, or neither, matters not, we shall all be saved." Well, in one sense this must be admitted. But does not the whole difficulty arise here from a total misapprehension of the nature of Christ's mission? I think so, and think that this point, properly understood, solves the whole difficulty. Christ, as I understand it, did not propound final reconciliation as a new doctrine. God, beginning with the promise to the woman, that in her seed should the serpent's head be

bruised," had proclaimed this by the mouth of his Prophets, since the world began. For this purpose do I understand that Christ was manifested. He came to "*confirm* the promises made to the Fathers." He came "to proclaim good tidings of great joy, which should be to *all people*." He came to announce to the perverse and self-righteous Jews, that *not to them alone*, was the promise made, but that the despised "Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ, by the Gospel." And not only so, but that the vilest sinner in their eyes, should precede the haughty Scribe and Pharisee—that "blindness in part should happen to Israel, until the fulness of the Gentiles be come in." He came that he might bring life and immortality *to light*,—that by his *own* death and resurrection from the dead he might *demonstrate* that man should rise triumphant from the grave—that Death and Hell should be destroyed—that every child of humanity should be redeemed from sin and sorrow, ransomed from the grave, and by the passage of the dark valley of the shadow of death reach that happy home, "where the wicked cease from troubling, and the weary are at rest." But this embraces not all of Christ's mission. He came, the promised Messiah, to establish his kingdom, a kingdom of righteousness, and to commence a reign that shall not end until all are made subject. "Repent, for the kingdom of heaven is at hand." "I come not to call the righteous, but sinners to repentance." "I come to save that which was lost." "He that believeth and is baptized shall be saved: he that believeth not, shall be damned." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," is the preaching of Christ himself, and already shows that there is a salvation, conditional on faith and repentance.

Christ, we are told, was called Jesus, "for he shall save his people from their sins"—not from their just penalty, for the law that "he that doeth wrong shall receive of the Lord for the wrong that he hath done, and there is no respect of persons," is by no means repealed, and every transgressor will surely find that "though hand join in hand, yet shall not the wicked go unpunished." Nor does Christ take upon himself the penalty of our transgressions, and thereby free us from merited punishment—for God himself saith, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he reap."

The conditional salvation taught by Christ, as the reward of faith and repentance was a *present* salvation—was that *special* salvation, spoken of by the Apostle as the reward of the believer and to which, the believer only, can attain.

"Come unto me all ye that labor, and are heavy laden, and I will give you rest," is the beautiful invitation. Is it asked how is this rest to be obtained? "Hereby do we know that we know him, if we keep his commandments." "Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither knoweth him;" and further, "He that committeth sin, is of the devil, for the devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the devil;" and still further, "he must reign until he hath put all enemies under his feet, the last enemy that shall be destroyed is Death."

It must be evident now that we are called upon to love Christ and obey his commandments, *not* that by so doing, or by omitting so to do, we can either merit or forfeit final salvation, or alter or change in any way the determined will and purpose of God,—but that "having been all our life time subject to bondage through fear of death, we may "look into the perfect law of liberty, and continue therein, being not forgetful hearers, only but doers of the work"—that we may enter into rest—that we may be *saved*, not from the penalty of our past transgressions, but from the commission of further sin—that ceasing to do evil and learning to do well, we may not only escape the misery surely consequent upon sin, but may begin here to fit ourselves for that future state of holiness and happiness that all are to enjoy at the times of the restitution of all things, when Christ shall have completed his reign and the last erring child of humanity shall have been brought in and reconciled to God, so that the fulfilment of our religious duties, faith and good works consequent upon true piety *are all-important* asgiving to us peace here, and fitting us for the enjoyment of everlasting bliss hereafter, when sin shall be finished, transgression ended—and all creation shall unite in the endless song of "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

J. A.

Original.

WALK IN TRUTH.

BY REV. S. GOFF.

"I have no greater joy than to hear that my children walk in truth." 3 John, 4.

Who that has read the Gospel and Epistles of St. John, has not been struck with the beautiful simplicity that characterizes his writings. They breathe a melting tenderness, an affectionate regard, and an earnest solicitude for the welfare and happiness of those addressed, which cannot fail of finding their way to every heart that is not destitute of all the finer feelings of human nature, or steeled against all good influences.

This Apostle became an early disciple of Jesus, and was tenderly loved by our Lord. Indeed, so amiable, so affectionate and lovely were his disposition and character, that he has obtained the distinguishing, and the enviable appellation of "The Beloved Disciple," or "The Disciple which Jesus loved."

He had been with his Master on the "Mount of Beatitudes," and heard the melting eloquence which poured forth from his feeling soul when he pronounced blessings upon the virtuous, the meek, the humble, and "the pure in heart." And his own soul had drunk deeply from the inspiration of his Master's love. He had seen the divine benignity, and the generous benevolence of his soul on a great variety of the trying and affecting occasions. He had witnessed his affectionate regard for the weeping, sorrowing child of misfortune; and his tender compassion for the sick, the dying, and the mourning. He had been with him to the grave of Lazarus, and seen him weep with the afflicted Martha and Mary. He was with him, "and beheld his glory," on the "Mount of Transfiguration," when there came such a voice from "the excellent glory," saying, "This is my beloved Son, hear ye him."

At the "Last Supper," when Jesus ate the passover with his disciples, and foretold his betrayal by one of their own number, John was present, reclining on the bosom of his Lord, and anxiously inquired who it was that should be guilty of this sin. And when on Calvary's rugged brow the "Lamb of God" was offered a sacrifice for "the sins of the whole world," the "Beloved Disciple was at the foot of the cross, and faithfully obeyed the injunction of his Master, when in that hour of bitter agony he said to him, "*Son, behold thy Mother.*"

Indeed, although in common with the other disciples, he did not fully understand the character and teachings of Jesus, yet during the life of our Savior, John appears

to have been constantly with him, to have been, as it were, his bosom companion, and one of his most faithful and devoted disciples. And after the resurrection of Christ, and the disciples were "endued with power from on high," for his firm and unyielding adherence to his cause, and his boldness in promulgating "the word of God, and the testimony of Jesus," he was banished from the home of his youth, and the society of his friends, to the isle of Patmos, where he received and wrote the book of Revelation. In what year his banishment took place, is not certainly known. One thing, however, is quite sure, viz: that he was restored from banishment, and lived to a good old age. And it is generally believed that it was after his return from exile, and when he was far advanced in life, that he wrote the Gospel, and two of the Epistles which bear his name.

Having passed through unnumbered perils and trials, and endured persecutions, privations, and hardships of every varying character, and by the good providence of God been delivered out of them all, he seems to have been desirous of encouraging his fellow sufferers in the "kingdom and patience of Jesus," to a like faithful discharge of their duties, and a like humble reliance upon the care and protection of Heaven. He would arm their minds with fortitude to withstand every trial, and every temptation; and strengthen their hearts and animate their souls, to "walk in the truth," and obey the commandments of their risen Redeemer.

To this end he wrote unto them his Gospel and Epistles, in which he addresses them as "dear children," with all the tenderness and affectionate solicitude of an aged father. He would exhort and entreat them, in all the eloquence and simplicity of parental love, and of fatherly affection, to continue steadfast in the truth, as they had heard it from the beginning, and love one another, even as Christ loved them. He would persuade them to *be* good, and *do* good, assuring them that he that doeth good is of God, while he that doeth not good is not of God, neither knoweth him. The outward show—the pomp, and splendor, and ceremony of worship, formed no part of his exhortation. For he well knew that if the *heart* was not right, these would avail nothing; while if the heart were pure, it mattered but little whether the devotions of the soul were accompanied with ceremonial rites.

Knowing also, by blessed and happy experience, the divine peace and holy joy which flow from an indwelling of the spirit of love, and a "walk in the truth," he could say in all sincerity, "I have no greater joy than to hear that my children walk in truth." Through his instrumentality in preaching the "Gospel of the Grace of God," great numbers, no doubt, had been converted to the truth of Christianity, and became disciples of Him who was "the Way, the Truth, and the Life." These were his "children" in the faith. He had begotten them in Christ Jesus.

And then as an aged Elder in the Church of God, knowing that all who are characteristically the children of God, and who had embraced the truth in the love of it, were a band of brothers and sisters, having a common interest, and being actuated by a kindred spirit, the love of God, and the good of mankind, he felt that they were *all alike his children*. His soul burned with an ardent desire for their spiritual welfare. He felt a lively and holy sympathy in their religious prosperity. He knew it was the duty of an Elder to watch over the fold of Christ, and be their guide and counsellor—to instruct them in things pertaining to their peace, and exhort them to continue in the faith, persevering even unto death. As a kind earthly father would feel a deep and lively interest in the welfare of his family, and labor to promote their prosperity, and happiness, so did the "Beloved Disciple," in his old age, feel for the children of his heavenly Father, and seek to promote their spiritual well-being, and guide them in the way everlasting.

He had learned from his Master that God is love, the Supreme Good; that he is good unto all, and that we should love him as our Father, Friend, and constant Benefactor. He had also learned that we can manifest our love to God in no better way than by exercising a spirit of love and good will to our fellow men. He knew that he who was born of God was born of love. And therefore, that our duty to ourselves, our neighbor, and our God, was *the same in nature*—that we best love *ourselves* by loving *others;* and that we best *love God by doing good to his children*. Hence he would sum up our whole duty in these few simple words, "*Little children love one another.*"

It is related of this venerable Apostle of the Lord Jesus, that after he became so old and infirm as to be unable to walk, his friends were accustomed to carry him to the place of worship. And when the followers of the Savior would gather around him, not being able to preach to them as he had formerly done, he would simply say to them, "Little children, love one another," and for some time continue to repeat this simple, yet expressive and comprehensive sentence. But they soon became weary of the simplicity of their spiritual father's exhortation. This grieved the aged saint; for he believed that this sentence, brief and simple as it was, embraced the sum and substance of Christian duty—that if it were *practiced*, carried out in all its bearings, it were sufficient.

And is it not, my reader? The soul that is born of God, and filled with the spirit of his love, will do all that is required of it. The individual who loves God, will love man, because he is the offspring of God. And if he loves his brethren in the faith, he will love others also. For his faith tells him that the vilest being on earth is a brother too—that he is a child of the same Father, and created of the same blood—that within him is a spark of the Eternal Divinity, which, although hid by the dross of sin, and its brightness obscured by the rubbish of iniquity and crime, yet by proper cultivation, may be awakened into life and activity; its latent energies called forth, and the wandering prodigal induced to arise and go to his Father, and then feast upon the bountiful provisions which God has prepared for all his returning, penitent children.

And this faith will lead him, while he seeks his own good, to seek the good of others also. Indeed, his greatest happiness will consist in *desires* and *endeavors* to make others happy. No person can be a Christian while he is indifferent to the condition, the weal or wo, of those around him. Christianity is a system of universal benevolence and charity. And its spirit cannot dwell in that heart where partiality, cold indifference, or unfeeling neglect, gives character to the actions No, the spirit of the Gospel, is an ever active principle. And wherever that spirit is *felt*, it *will* be *manifested* in the life of the believer.

Every person, therefore, whose heart is warmed and actuated by the spirit of Christianity, whose soul has been made to rejoice therein "with joy unspeakable and full of glory"—and who, *by believing*, has "entered into rest," is desirous of seeing others' experience and enjoy the same. He knows that while "the wages of sin is death, the gift of God is eternal life, through Jesus Christ our Lord." And he will labor, not only to induce men to refrain from sin, but to become followers of Jesus, and run with alacrity the race set before them, from day to day, growing in grace, and in the knowledge of our Lord and Savior Jesus Christ.

It was this deep and earnest solicitude for the spiritual prosperity and happiness of his fellow-believers that led

the Apostle to say, "I have no greater joy than to hear that my children walk in truth."

The Apostle has here expressed the great aim of his heart, the chief desire of his soul, and also the great aim, the chief desire of every true minister of the everlasting Gospel. As it was the greatest joy of the Beloved Disciple to hear that his children walked in truth, so is it the greatest joy of every sincere and faithful minister of the Lord Jesus, to see the people of his charge walking in all the ordinances of the Lord blameless, adorning the doctrine of God our Savior, in all things. We might enlarge upon this point; but the length of our article forbids, and "a word to the wise" may be sufficient to awaken thought and reflection."

From the Christian Register.

LETTER FROM REV. T. CLAPP.—NO. VII.

New Orleans, Sept. 4th, 1849.

Mr. Editor:

Dear Sir:—I wish to offer for publication a few remarks in regard to the opinion, "that the doctrine of the final salvation of all men does not possess great moral efficacy, and is not a truth that has regenerating power." For myself, I look upon this belief as almost essential to the very existence of evangelical piety. Imagine, that we were compelled to feel, that at the end of this feverish, transitory life, we should be called to close our eyes on this glorious universe for ever, and be lost in the dark gulf of eternal forgetfulness. Now I ask, with such a gloomy anticipation could we possibly cherish the emotions of a pious, calm, contented, and rejoicing heart? This question requires no answer. We must look away with buoyant hope beyond the grave, before the thought of an Almighty Creator can inspire us with unmingled delight and wonder—before we can become enamored of the charms of his character—or exult in the evidences of infinity, omnipotence and boundless love displayed in the beautiful, but shadowy and evanescent scenes of the present world. Let the vilest sinner be brought truly to believe that a nobler and immortal destiny awaits not himself and friends only, but all the race of Adam, that moment his soul must become replenished with divine affections, and go forth spontaneously in the love, worship and service of the great Father. I am so organized, that I could not reverence the Creator, if I believed it possible for Him to permit one of His children to be finally and for ever lost.

Again, when we believe that all our fellow-beings, without exception will, one day rise to the enjoyment of heavenly glories, we contemplate their character with wonder and admiration. We tremble at the thought of inflicting wrong upon beings created for a destiny so awfully grand, and incomprehensible. With such sentiments, we must of course cherish towards our neighbor regard, deference, attachment and philanthropy limited only by the faculties of our nature. And, without a belief in the immortal holiness and happiness of all mankind, I do not see how it is possible for us to cherish, in high perfection, those noble, generous, disinterested views, sympathies and actions denominated charity in the New Testament. One living under the sway of that philosophy which deliberately consigns a part of mankind to everlasting ruin, or leaves their final destiny, undecided in the plan and purposes of Heaven, cannot, as it seems to me, become inspired with the purest and loftiest sentiments of Gospel benevolence.

Once more, if all sinners could be made to believe, that the mental nature of every human being bears the glorious image of the Divinity, and contains in itself the elements of life eternal, they would immediately renounce sin and become the disciples of Christ. They would, without delay, begin an exterminating warfare against all which seemed to them to be morally evil. It is an important question, what considerations are best adapted to persuade inpenitent sinners to return to the paths of duty and peace? Our Savior, in his addresses to the wicked, constantly appeals to that self respect which is founded on a persuasion of their immortal destiny—on a sense of the worth of the soul as created for a never ending existence. Let the most stupid sinner, as he gazes upon this magnificent creation, realize that he is indeed a child of its infinite Author—bound to his throne by indisoluble ties—a child ennobled and redeemed by the mission of Jesus—an heir of immortality, and he will no more have power to lift his puny arm in rebellion against that Being who loves him with such unspeakable depth, fervor, tenderness, and strength. With all the energies of a renewed nature, he will instantly enter upon those paths of improvement, which crossing the gulf of death and the boundaries of the visible, are lost in the fathomless abysses of a coming eternity. Fear of punishment, limited or unlimited, is incapable of awakening christian sentiments in the bosom of the lost and sinful. It is admitted that one of the most important virtues inculcated by christianity, is a cordial submission to the will of God in trials, hardships, sorrows and bereavements. Set before you the picture of one whose outward condition is the most unfavorable that can be imagined. Let him be steeped in all the ills "which flesh is heir to." But grant, that he is inspired with a lively hope of man's final deliverance and glory: his soul will be lifted above sublunary sorrow. Sustained by an ennobling faith, as on the swift and peaceful pinions of a dove, he will flee down the vista of time, hastening away to those higher scenes of being, of beauty and bliss that lie beyond the dark abyss of the grave. Besides, the hope, which I am considering, makes the believer certain, that he cannot be for ever separated from the highest objects of his particular affection and endearment—wife, children, relatives and friends. When, beholding one after another laid in the grave, he exclaims, God be praised, *there* I shall again hear the sweet voice of partner and children—*there* again grasp that father's hand which was over me in infancy and childhood—*there* feel again the renewed embraces of a mother's warm, immaculate and undying love.

"There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
While circling time moves round in an eternal sphere."

I need not enlarge. Enough has been written to illustrate my belief, that the doctrine of man's final salvation, is that grand, central, all-purifying truth around which revolve the most hallowed sentiments and principles of Christianity. I sincerely commiserate the case of that congregation, whose pulpit is so darkened by the mists of human philosophy, that it is not permitted to shed upon their minds, with unimpaired effulgence, the knowledge of this divine and thrilling revelation. Let it not be said that sinners should be led to rely upon *well-doing*, and not upon the grace of God for eternal salvation. I attach as much importance to a virtuous life, as any other clergyman can. But no one on earth has ever attained to the glories of perfect holiness. The greatest saint of our time, is in the sight of God, as undeserving of eternal happiness, as the apostle was before his conversion. On the score of justice he would have no title to the immortal inheritance, even were his character free from every stain of sin. But, the character of the most eminent Christian, who has died, at the moment of his death was obscured by imperfections so great and numerous as to render it impossible for him to be saved on the ground of absolute merit—perfect *well-doing*.

The truth is, the Universalist attaches just as much importance to a good life, as the Unitarian does. He

holds that no one ever was or can be saved in his sins; that no one can be admitted to the kingdom of heaven, before he is sanctified, and made worthy to commune with saints and angels in glory. But then, he does not substitute the poor, frail, limited, defective virtues of a guilty mortal, (and all are guilty in the sight of God) in the room of that free, rich, infinite, unbought and unmerited grace, "which bringeth salvation to all men." A person, indeed, who is leading a wicked life may assert that he *believes* in universal salvation. But he is self-deceived. It is impossible. The true recipients of this doctrine, must of necessity, "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity."

Truly and affectionately, &c.

T. Clapp.

Original.

"THE UNITARIANS."

An article appeared in the 'Christian Messenger,' some weeks ago, under this head, on which I desire to offer some remarks, through the same medium of communication. As an old correspondent of the paper, and as one of the clergy, of whom it has been erroneous said, that they do not enjoy the privilege of our denominational press, I now ask this privilege. In controverting some of the statements of the writer of the article referred to I am sensible of the disadvantageous position in which I place myself, in encountering one who has occupied an honorable post as one of the editors of this paper, and whose articles still have the weight and sanction of editorial authority. A supreme regard for truth, however, and the interests of liberal Christianity, impel me to give publicity to a view of the same subject, entirely different from his, and which I think will have a greater tendency to promote Christian fellowship and charity between two denominations, whose interests are so nearly identical. In doing so I shall endeavor to express myself in a manner at once respectful and fraternal towards the writer of the article in question, whose initials are O. A. S.

In the perusal of that article, the first thing that strikes the reader is the extreme bitterness exhibited in the opening paragraph, which reads as follows:

"We are surprised beyond expression at the course pursued by the 'Christian Register,' of Boston, towards the Universalists. It is engaged in publishing the lowest and most shameful misrepresentations which a diseased mind can invent. The Orthodox, in their bitterest opposition, have not resorted to measures more contemptible and disgraceful."

This surely is not the spirit most likely to bring about a better understanding and better feelings between the two denominations. However much the Unitarians may have failed in their duty towards us—however much they may have misunderstood, and, as a consequence, unintentionally misrepresented us, such an exhibition on our part can never make matters any better. And then, what is worse, this statement is exceedingly unjust towards the paper referred to, and cannot be sustained in point of fact. To prove it the writer quotes from an article published in the 'Christian Register;' but does not state that it was from a correspondent of that paper, and that the editor has since admitted a reply from one of our own editors, manifesting an impartiality, a fairness and freedom of discussion, which the Orthodox, whether in their bitterest or mildest opposition, have never done. Was it not disengenuous and injurious to conceal these facts, and give the impression that what was quoted was either editorial, or published on the authority of the 'Christian Register?' The numerous assertions which the writer attributes to that paper and pronounces 'grossly false,' are from the correspondent referred to, and have been denied by another correspondent, Br. Cobb, of the Christian Freeman, in the same columns. Why not attribute as much responsibility to the Christian Register for one correspondent as the other? It is this species of injustice, and this display of unchristian feeling, which keeps up the alienation and prejudice between the two denominations.

Again, the 'Christian Register' is engaged, at the present time, in publishing a series of letters from the Rev. Theodore Clapp, in support of the doctrine of Universal Salvation, and I have read, in the same paper, expressions of the same sentiment, without any opposition or dissent from the editors. When, I would ask, have the Orthodox ever treated us with such liberality? What then is to be gained by making such harsh and injurious statements as the author of the article under review has made respecting the Unitarians? Nothing but a wider separation and a greater degree of alienation and prejudice than has ever existed between us before.

What is said of the discordant state of the Unitarian clergy—of their differences—their coldness and deadness—their spiritual indifferance—and of plans for galvanizing their dead body, is all harsh and unkind in expression, even if true, and the statement of it in this spirit and exaggerated manner, can do nothing but harm. It shows a bad state of feeling towards another Christian body, and cannot be justified on the ground of retaliation, for this is contrary to the spirit of its Master. At best, it is but rendering 'railing for railing,' and going far beyond the original provocation at that. But is it just to speak thus of the Unitarian body? I think not. There is not a body of men in Christendom more earnestly engaged in the great reforms of the age than the Unitarian clergy, or more zealous in the cause of Christian philanthropy, and the diffusion of liberal and catholic views of Christianity in the world.

In another part of the article of O. A. S., alluding to the statement that those of our ministers who believe in future retribution sympathise with Unitarianism; he says:

"We would say, and from an extensive acquaintance with our clergy, that this representation is wholly false. We have no ministers who are more decidedly opposed to Unitarianism, than the first named class. If we except one man who has recently been announced as having expressed a desire to be settled as a distinctive Unitarian, which, by the way *he* denies, and one who has recently been settled over a union Society, we do not know of a single clergyman in our denomination, who does not regard Unitarianism as unscriptural, indefinite and powerless. * * * * * * * * *

We have had some incongruous elements among us. A few who had borrowed German Rationalism from the Unitarians, disturbed our Zion; but they have gone out from among us. One has gone to the Unitarians, and they are welcome to the rest."

Here again, we witness an exhibition of the same unfriendly spirit towards the Unitarians. The writer does not know of a single Universalist minister, with two exceptions, who does not regard Unitarianism as 'unscriptural, indefinite and powerless;' and again he calls it 'a cold and lifeless philosophy'—'a powerless system of negations.' It would have been well if he bad defined what he means by 'Unitarianism,' for it is more than probable, taking his definition, that he need not have made even the two exceptions he did. But would the Unitarians agree to any such definition as he would be likely to

give, judging from the spirit of what he has already written? What he means by 'Unitarianism' would be likely to turn out a very different thing from what the expounders of that system mean by it. If we take their own expositions of Christianity—and this is Unitarianism, and the only fair way to judge of it—if we take the writings of Channing, Ware, Dewey, Furniss, the Peabodys and others, as the index of Unitarianism, and it may be truly said that not one of our ministers, with two exceptions, has any sympathy with it, and that they regard it as 'unscriptural, indefinite and powerless?' I do not believe it. At an association of Universalists, recently, I heard one of the ministers say he must be included among Br. S's exceptions, and such is the case with many others.

It certainly will not be denied that Christianity, as it is held by Unitarians and Universalists, in this country, is very nearly identical. They both believe and preach the same doctrine respecting the unity of God; His paternal character; the brotherhood of man; the character and office of Jesus Christ; the atonement, retribution; and the general principles of biblical interpretation. They both agree in rejecting the orthodox doctrines of the truly vicarious atonement, total depravity, endless punishment, a personal devil, and the system generally. And in regard to the ultimate obedience and happiness of the whole human race, very many of them hold precisely the same views, while a portion of the Unitarians, honestly, no doubt, do not think this result is clearly revealed, and are contented to wait some further revelations of it in the dispensations of eternity. With this identity of sentiment and doctrine how can Br. S. proceed, without any qualification, to pronounce Unitarianism 'unscriptural, indefinite and powerless,' without involving his own system in the same general and sweeping condemnation?

In conclusion, I will only add, with the Rev. T. Clapp, that I feel an equal interest and love for both the Unitarian and Universalist denominations, and this is no newborn feeling. It has existed ever since I became acquainted with the writings of each. I regard them both as the representation of liberal christianity in this country, and I desire no narrower bounds than that broad area of Christian truth and freedom, which admits of one common labor in the cause of human improvement and happiness. J. G. F.

West Bridgewater, Mass.

Original.

CHRISTIAN COURTESY.

What is more beautiful among Christians of different denominations, than Christian Courtesy? How it softens all the asperities of religious controversy! How it promotes friendly intercourse, and the growth of Christian charity! When the different sects and denominations of Christians come to observe a true Christian courtesy in their intercourse with each other, and in their controversies upon different points of doctrine, we shall begin to see a better understanding growing up between them; a greater readiness to do each other justice; and a fuller toleration of each other's opinions. Instead of exaggerating and magnifying their points of difference, they will dwell more upon those truths in which they are at agreement, and will co-operate more willingly in all the great enterprizes of Christian philanthropy now agitating the civilized world. They will dispute less about who is orthodox and who is heterodox, and be more solicitous about who is doing the *works* which Christianity requires. The *Christian life*, and its highest and best exhibitions of *Christian character* will begin to claim a higher regard.

To one who cherishes these sentiments, there is nothing more painful than to witness an exhibition of prejudice, of denominational hatred and bitterness on the part of those who give character to a Christian sect—nothing more painful than to see a writer, in speaking of those of another communion, assail their motives, attribute unworthy conduct to them, and apply the harshest epithets of the vocabulary, where there is really nothing between them but an honest difference of opinion. It really excites one's pity for the weakness of human nature.

When we consider how easy a thing it is for misunderstandings to arise among Christians, how liable human nature, is to err, how natural it is for different persons to view a subject, or a line of policies, or a course of conduct, from different points of observation, we shall perceive additional reasons for the exercise of Christian charity. And when we consider, still further, how much there is to engage the common interest and labors of all Christians, how many great truths they hold in common, that they have the same Lord, and worship the same infinite Father, we shall see how vastly the reasons are multiplied for the observance of Christian courtesy and good will toward each other. J. G. F.

West Bridgewater, Mass.

Original.

THE RISING AND SETTING SUN.

BY MISS JOSEPHINE GALLUP.

'Tis sunset and this sphere with its myriads of beings is being whirled into night. Man is returning from his field of labor, to his own cheerful home and blazing hearth; even the matron cow knows the approach of closing day, and with slow and measured tread wends her homeward way.

The feathered songsters are seeking some leafy bough beneath the canopy of heaven, and with their wings snugly folded on their breasts, are prepared to pass away the shady night. The domestic fowls have sought their perches, high in the farmer's shed; safe from the intrusion of fox or foe of any kind, and all nature is hushed in silent repose. Again the light breaks forth, the sun is rising in all his majesty and light, and as his silvery beams come peeping over the distant hills, the favorite hound, who had been dozing in the kitchen corner, leaves his snug retreat and is away swift in pursuit of the bounding hare. Chanticleer spreads his broad wings to the morning breeze, and utters forth his shrill "how do you do?" to the approaching day, while each little songster, seated on some leafy bough, warbles forth his welcome lay. And the frugal housewife begins anew her daily round, while the husband merrily plies the scythe and the youngsters spread the new made hay.

"The female is formed in a delicate mould—for sufferance rather than action. In every state of society woman must live in a state of dependance upon man. To the savage hunter she is but as one of the tamed, beautiful and affectionate animals around him, and shares his regards with the sheep and the ox who yield him food and raiment. To the husbandman she resumes her native dignity, and is no longer the slave or the plaything of her tyrant, used at will or caprice, worn out and thrown aside; but becomes the partner of his life, the mistress of his home, the prop and stay of his soul; that bosom no longer racked with jealous tortures of other women sharing her husband's love—the love of each forms the happiness of both. She is the common mother of the whole family; and all are bound to her by one holy bond of filial obedience. And in this community alone, woman enjoys that true liberty and love which is her birthright and blessing."

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, OCTOBER 27, 1849.

UNIVERSALIST CHURCHES IN NEW YORK AND VICINITY.

ORCHARD-STREET CHURCH.—Orchard, above Broome; services 10 1-2 A. M., and 3 P. M. Conference Meetings Friday evenings. Rev. C. H. Fay, Pastor. Residence 231 East Broadway.

BLEECKER-STREET CHURCH.—Bleecker, corner of Downing. Services 10 1-2 A. M., and 7 1-2 P. M Conference Meetings, Tuesday evenings. Rev. W. S. Balch, Pastor. Residence 728 Greenwich-st.

MURRAY-STREET CHURCH.—Murray, corner of Church. Services 10 1-2 A. M., and 7 1-2 P. M. Rev. E. H. Chapin, Pastor. Residence, 13 Murray-st.

FOURTH-STREET CHURCH.—Fourth-st., between Avenues B. & C. Services 3, and 7 P. M. Conference Meetings, Wednesday Evenings. No Pastor at present.

WILLIAMSBURGH.—Church corner of Fourth and South Fourth-streets. Services 10 1-2 A. M., and 7 1-2 P. M. Conference Meetings Thursday evenings. No settled Pastor.

BROOKLYN.—Services 10 1-2 A. M., and 7 1-2 P. M., in the Lyceum, corner of Concord and Washington-streets. New Church building in Monroe Place. Conference Meetings Wednesday evenings. Rev. T. B. Thayer, Pastor. Residence 9 Willoughby-street.

OUR NEXT VOLUME.

The first No. of the nineteenth volume of the New York Christian Messenger, and the third of the Christian Ambassador, will be issued the 10th of November ensuing. They will be printed on entirely new and beautiful type; and we shall endeavor to make them in other respects at least equal to what they have been heretofore and now are.

The terms will remain the same: $2 00 for the Messenger and $2 50 for the Ambassador, IN ADVANCE.

As an inducement for CLUBBING, we will send six copies of the Messenger to one Post Office for NINE DOLLARS, when the money is all forwarded at one time and free of expense. Will not friends make an effort to increase our list?

TO THOSE IN ARREARS. We have a list of good paying subscribers, to whom we return our thanks for their great punctuality. But though our terms are in advance, the papers have been sent to some who did not pay thus: and among these are some who have not yet paid. These are earnestly requested to forward the amount due us, as we are in much need of the same. Postmasters will make remittances *free of expense.* Address

HALLOCK & LYON,
3 Astor House, Barclay-st., New York.

☞ SPECIAL NOTICE.—The terms to Clubs are to be allowed only where the names of at least *three new subscribers* is forwarded and the money made up by subscribers themselves, without the intervention of an agent, and sent to us *free of expense.* This should have been published last week, but by an oversight was omitted.

THE SCRIPTURES PROMISE THE SALVATION OF ALL MEN.

There are many "exceeding great and precious promises," which look forward to the same glorious consummation. Look to those which were made to Abraham, to Isaac and to Jacob. To Abraham the promise was, "In blessing I will bless thee, nd in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." In words nearly the same as these, this promise was repeated to Isaac and to Jacob. To Jacob it was said, "In thee and in thy seed shall all the families of the earth be blessed." And the Apostle Peter, employs still another term to express the extensiveness of the blessing here promised. To the unbelieving and wicked Jews, he said, "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, "In thy seed shall all the *kindreds* of the earth be blessed." Paul, in the third chapter of Galatians, informs us that the seed here spoken of is Christ. "He saith, not unto seeds, as of many; but as of one, and to thy seed which is Christ." Here then is the promise that all the *nations, families,* and *kindreds* of the earth shall be *blessed in Christ.* This is just what we believe; we believe no more and no less than this. *More* we *cannot* believe; neither can we believe *less* without discrediting the promises of the Almighty. This is our faith clear as it can be expressed: "*In Christ* shall all the *nations, families,* and *kindreds of the earth be blessed.* This God has promised; and shall we not believe him?

The Prophet Isaiah says, the Lord "will destroy the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory, and the Lord God will wipe away tears from off all faces." When all are blessed in Christ the face of the covering cast over all people, and the veil that is spread over all nations, which obscure from their mental vision the true character of the Lord Jehovah, the loveliness of virtue and the beauty of divine truth, will be removed, then death will be swallowed up in victory, and the Lord God will have wiped off all tears from all faces. Various are the causes of earthly sorrow, and many are the tears of bitterness that flow; but these are all to be removed; and universal joy will pervade creation; for "*the Lord God will wipe tears from off all faces.*" To this consummation we look forward with faith and hope, and bless the Lord with all our souls for those gracious promises on which our faith and hope are built.

We shall cite but a few more of these numerous promises. The great Apostle to the Gentiles says, "As in Adam all die, even so in Christ shall all be made alive." Here is a promise that all shall be made alive *in Christ*—not a *part*—but *all*—all who die in Adam. "As in Adam all die, even so in Christ shall all be made alive." All then are to be made alive *in Christ* And "if any man be in Christ he is a new creature;" so that all will be new creatures, will be born into the heavenly kingdom and share in the bliss of paradise. Then will "the creature be completely delivered from this bondage of corruption, into the glorious liberty of the children of God."

The same divinely inspired Apostle says, "God has highly exalted Jesus, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and every tongue confess him Lord, to the glory of God the Father." In connexion with this we must refer to the oath of the Almighty, recorded in Isaiah 45th, as follows: "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." Here is the promise of God that every knee in heaven, on earth, and under the earth, shall bow to Jesus, and every tongue confess him Lord, to the glory of the

Father of all. And here also is the oath of God, that to him every knee shall bow, and every tongue swear, saying, "In the Lord have I righteousness and strength." Can we not securely trust in the promise and the oath of Heaven? Paul says, that "God, willing to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, they might have strong consolation who have fled for refuge to lay hold on the hope set before us." God has confirmed his promise by his oath; and can we ask any more of him? Is not this enough? Can we not now believe? Yes, let us lay hold on the glorious "hope set before us," based on the faithful promise and sure oath of our God, and partake of its "strong consolation, its holy joy. Then can we by faith, with the beloved desciple, look forward and hear "Every creature which is in heaven, on earth and under the earth, such as are in the sea, and all that are in them, saying, Blessing and honor, glory and power, be unto him that sitteth on the throne and the lamb forever."

Jesus is commonly styled the Savior of the world. John said, "We have seen and do testify that the Father sent the Son to be *the Savior of the world*." Jesus himself said, God sent not his Son to condemn the world, but that the world through him might be saved." And the Samaritans who were brought to believe on him, said, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, *the Savior of the world*." We can discover no consistency in calling Jesus the Savior of the world, if the world is not finally saved by him. If he saves only a part then he should be called the Savior of a part, for certainly he is the *Savior* of none but those whom he *saves*. I know it is often said he is the offered Savior of the world. But that is not what the Bible says. That calls him the *Savior of the world*, and says not one single word about his being an offered Savior. We adhere to the Bible, and therefore we believe Jesus is the *Savior of the world*, and will save the world from sin and suffering.

We will add but one more passage of Scripture, and that is from Peter's sermon on the day of Pentecost, where he says, "The Lord shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of the restitution, of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Thus you see God has spoken of the restitution, or restoration of all things by the mouth of all his holy prophets since the world began. We therefore only believe what God has spoken by the mouth of all his holy prophets. Such is a very small portion of that testimony on which we rest our faith. We have presented the promise and oath of God, and the character of Jesus, as the Savior of the world. We believe because of these and many othsr testimonies found in reason and Scripture. And we ask others to believe, that they may, with us, partake of the joy and peace of believing.

H. L.

BRIEF SKETCH OF BR. M. BALLOU'S DISCOURSE. AT BR DEERE'S ORDINATION.

"Take heed unto thyself and unto the doctrine, continue in them; for in so doing thou shalt both save thyself and them that hear thee."—Tim. iv. 16.

I have deemed these words peculiarly appropriate because they are the counsel of Paul to a young man engaged in the ministry.

It is commonly thought that if our views are correct, there is no need of the ministry or of any religious effort. But this is a great mistake. We believe that we are aiming at the same object contemplated by Christ and his Apostles. The evil from which Christ came to save men, is a present one. We regard the Gospel, not as an insurance policy to save from future calamity, but as a power to save men from a present lost condition. In all the instances in which the word lost occurs in the Bible, it applies to a *present*, not a *future* state. The object of Christians seems generally to be, to get an insurance against being lost in the future state. But consider the Scriptural sense of the term lost. "The Son of man has come to seek and to save that which was lost"—not will be lost in eternity. Take the case of Judas. Suppose the common opinion to be correct, would not Christ have given some intimation of it in this case. He spoke of him as being lost. "I have kept those whom thou hast given me; none of them is lost but the son of perdition." He was *then* lost." Christ came to "redeem us from the evils of this *present evil* world." In laboring to deliver men from present woes then, we are striving for the same object aimed at by Jesus. This is a good object, worthy of exertion. In other things all labor for the accomplishment of purposes connected with this life. If one is taken sick, he does not say, "No matter about attempting a cure, I shall be well enough in eternity. But he finds in the enjoyment of present health an object sufficiently powerful to urge him to exertion. Our object in the deliverance of mankind from present evil is a worthy one.

I believe the view we entertain of Christianity has a higher moral power than any other. Our idea of God possesses an *eminent* reformatory power. Others regard God as a *severe* Being: They speak of him as a Sovereign, a Judge. O, how seldom do they speak of him as a Father! Jesus always spake of him as our Father; he never said God our Sovereign, God our Judge, but "Our Father" What are the ideas we associate with this relation?—are they those of severity? Does the mother love her child the less because it is sinful and rebellious! No; make the child bad as it can be, and yet she will love it. The mother will follow her child to the scaffold, and bedew his grave with her tears, however vile he may have been. And the love of our heavenly Parent infinitely exceeds that of the earthly parent, &c. He is worthy of our love, because he so loves us; and if mankind can be made to view him as he is, they must love him, and consequently obey him. This doctrine of the divine paternity is one of vast importance in a moral point of view. Some think doctrine is of no consequence. But so did not the author of the text think. He said, "Take heed to thyself and the doctrine." He wished Timothy to be regardful of the doctrine he preached; for that has a mighty influence on the lives and happiness of men. We should then take heed to the doctrine we cherish.

Our views of the nature of sin and of holiness are calculated to reform man. The common view is that we purchase heaven by our holiness, and that sin is mainly evil on account of an extraneous punishment, which will be inflicted on the transgressor. But we believe sin is an evil in itself, and that God will add nothing to it to make it worse. The curse is, in the *sin itself*—it is not in conformity with our nature, and must make us miserable. On the other hand, holiness is in itself a good—it is to be loved and practiced not as a price to be paid for heaven in the future state, but because it is adapted to our natures, and brings present peace and joy. If there were no future state, still I would cleave to Christian virtue for its own loveliness and tendency to promote our highest good.

There is a reformatory power which is calculated to have a mighty influence in the world.

Br. Ballou spoke extemporaneously and having occupied as much time as he thought proper, said he should be obliged to

conclude without saying much that he had intended to offer. He then offered remarks specially to the friends in Danbury with reference to their duties, in the relations then formed with the Pastor of their choice, which were well adapted to the occasion.

H. L.

PROCEEDINGS OF THE GENERAL CONVENTION OF UNIVERSALISTS.

Held in Cincinnati, Ohio, on Wednesday and Thursday, Oct. 3d and 4th, 1849.

We copy from the "Star in the West" the proceedings of this body.

Sermons were preached by Brs. G. W. Montgomery, O. D. Miller, C. F. Le Fevre, J. Whittemore, A. A. Davis, N. Doolittle, A. W. Jewett, and G. T. Flanders. Meetings were held in the vicinity at Covington, Delhi, &c. The sermons are spoken of as being of the first class, highly instructive and entertaining. The Star says:

Altogether, this meeting of the Convention was one of very great interest and profit. All seemed pleased and even delighted. One intelligent brother in the city said he never spent a happier week in his life; and his testimony we doubt not corresponds with that of many others present.

The Convention met according to adjournment in the session room of the Walnut-street Church in the City of Cincinnati, on Wednesday morning, October 3d, and was called to order by E. Singer, Esq., who on motion of Rev. T. Whittemore was appointed Chairman *pro tem.* Rev. J. H. Campbell was chosen Secretary *pro tem.*

The delegates from the different states presented their credentials, and the Council was then organized by electing—

E. Singer, Esq., of Cincinnati, O., Moderator.

Rev. J. H. Campbell, of Erie. Pa., Clerk.

Rev. N. Doolittle, of Columbus, O., Assistant Clerk.

The Convention united in prayer with Br. T. Whittemore.

Appointed Brs. T. Whittemore, G. W. Montgomery and J. M. Hughs a committee on place of adjournment and to nominate an Occasional preacher.

Voted, That all brethren present, of good standing in the denomination, be invited to participate in the deliberations of the Convention.

Adjourned to the church to listen to the services of the Occasional Sermon, to meet at the close of the public services in the afternoon.

Afternoon—Met according to adjournment.

The minutes of the session of 1848, held in the city of Hartford, Conn., were read.

A communication was received from the Wisconsin Convention of Universalists appointing Brs. C. F. Le Fevre and F. Whittaker as delegates to this meeting.

Br. Alanson Pitcher of New York, presented his credentials as a delegate from that State and took his seat.

Adjourned to meet at 8 o'clock on Thursday morning.

Thursday Morning—Met according to adjournment.

United in prayer with Br. G. W. Montgomery.

The following report from Rev. H. Ballou 2d, to whom the subject embraced in it was referred by the last Convention, was read and accepted.

To the General Convention of Universalists in Session at Cincinnati, Ohio, Oct. 3d, 1849.

The committee to whom was referred the subject of Trials in Ecclesiastical Discipline, begs leave to report:

That it be recommended to all Associations connected organically with this body to adopt the following rules in substance:

1. That in all cases of offence worthy of discipline, the aggrieved, or complaining party be required to pursue the course marked out in Matt. xviii. 15, 16, 17; and that until this be faithfully done, no door be open to any other disciplinary process.

2. That, when this course shall fail of leading to a satisfactory result, the parties be advised to choose a mutual Council; the decision of which, if unanimous, shall be final.

3. But if this method fail, or if it be, for any reason, impracticable, the aggrieved, or complaining party may bring the case before a Council of five, appointed in the manner to be hereafter described. A decision, by the unanimous votes of four-fifths of this Council, shall be final. Should the Council as first appointed, be unable to come to such a decision, a second shall be then appointed, having the same powers; and so on, till such a decision shall be obtained.

4. This Council, when called for, shall be appointed by a Committee chosen for the purpose by the Association at its regular annual session. And said Committee shall have power to remove any member of the Council who shall be challenged, for sufficient reasons, either by the accused or by the complainant, and to fill his place, before the trial shall have begun, by a new appointment.

Your Committee would express his regret that, on so critical and important a matter, he has not had the counsel of an associate, especially of the distinguished brother who drew the original plan of organization for our ecclesiastical bodies. Perhaps the General Convention will deem it expedient to recommit the subject of this Report to an enlarged Committee. All of which is respectfully submitted. Hosea Ballou 2d.

Medford. Sept. 24th, 1849.

The Committee, appointed for the purpose, reported that they would nominate Rev. Theodore Clapp, of New Orleans, as preacher of the next occasional sermon, and Rev. G. W. Montgomery as substitute. The report was received and adopted.

The report of Rev. H. Ballou, 2d, was then taken up for consideration and adopted.

Voted, That the thanks of the Convention be tendered to Br. Laurie for his able occasional sermon before this body and that a copy be requested for publication in our denominational papers.

Reports of the condition of our cause in several States were presented, from which, together with other means of information possessed by the Convention, we gather the followihg statistics:

United States.—So far as information has been received, we have in the United States and Territories, a General Convention, a General Historical Society, a General Reform Association, 19 State and Territorial Conventions, 4 State Sunday School Associations; 2 State Tract, 2 State Missionary, and 1 State Relief Association; 83 Ecclesiastical Associations, 7 Associational Sunday School, 4 Associational Tract, and 7 Associational Missionary Societies; 1042 Societies, 713 Meeting-houses, (including those owned in part only,) 684 Preachers, 22 Periodicals, (includ. ing annuals,) 9 Theological and other High Schools and Academies, and 9 vols. of denominational works published during the year, beside reprints of old books, Sunday School books, pamphlets, &c.

The Committee on adjournment reported that an invitation had been received for the Convention to hold its next session in the City of Buffalo, N. Y., and would therefore recommend the invitation to the acceptance of the Convention. The recommendation was adopted accordingly.

Voted, That the thanks of this Convention be tendered to our worthy brethren and sisters in Cincinnati, for their kindness and hospitality towards us during the session of the Convention.

Voted, That our thanks be tendered to Br. E. Singer for the able and courteous manner in which he has presided over the deliberations of this body.

After uniting with Br. Montgomery in thanksgiving and prayer to the throne of grace, the Convention adjourned to meet in the City of Buffalo, N. Y., on the 3d Wednesday and following Thursday in September, 1850.

E. SINGER, *Moderator*.

J. H. CAMPBELL, *Clerk*.

N. DOOLITTLE, *Assistant Clerk*.

LIST OF DELEGATES.

Massachusetts.—T. Whittemore and J. M. Usher, clerical.

New York.—G. W. Montgomery, A. G. Laurie and J. A. Aspinwall, clerical. J. M. Hughs, Alanson Pitcher and J. P. Smith, lay.

Pennsylvania.—J. H. Campbell, clerical.

Ohio.—N. Doolittle, D. R. Biddlecom, O. D. Miller and G. S. Weaver, clerical. E. Singer, D. Adams, lay.

Indiana.—D. St. John, J. Davis, John Allen and W. C. Brooks clerical. J. Wright, H. Ogden, M. Hollingworth, Crocker Snow, B. F. Miller and Lee Dare, lay.

Kentucky.—D. S. Strickland and W. W. Curry, clerical. Gad Chapin, Jesse Kennedy, G. W. Doane, A. Vandewater, E. Kennedy and W. S. Bacon.

Wisconsin.—C. F. Le Fevre and F. Whittaker, clerical.

MEETING OF THE HISTORICAL SOCIETY.

The annual meeting of the Universalist Historical Society was held in the session room of the Walnut St. Church in the city of Cincinnati, O., on Thursday morning, Oct. 4th, 1849.

The meeting was organized by appointing Rev. T. Whittemore of Boston, Mass., Moderator, and Rev. J. H. Campbell of Erie, Pa., Clerk.

Voted, That when the Secretary's report is received it be published in our Denominational papers.

Voted, That the Officers of the Society of the past year be requested to continue to serve in the same for the year to come.

Notice being given to the meeting, that there was a vacancy in the offices of Corresponding Secretary for the States of Indiana and Kentucky, Rev. E. Manford was appointed to fill the same in Indiana, and Rev. W. W. Curry in Kentucky.

Voted, That the usual collection for the benefit of the Society's Library be taken up at the close of the services this evening and that Rev. T. Whittemore be requested to present the claims of the Society before the congregation.

Adjourned to meet in the city of Buffalo, N. Y., on the 3rd Wednesday and the following Thursday of Sept. 1850.

T. Whittemore, *Moderator*.

J. H. Campbell, *Clerk*.

CIRCULAR.

The general Convention of Universalists assembled at Cincinnati in the first week of October instead of the third week in September. The departure from the usual time of assembling was owing to the visitation of that fearful disease which has visited our Union, and which has been particularly severe in that city. At the time of the session the city was quite healthy, but the attendance of the ministerial and lay delegates was very small. We attribute this remissness to no want of zeal, but to extraneous causes. The changing of the time of meeting may have prevented some from attending at so late a period in the autumn; the wide spread epidemic may have interrupted the course of business and have rendered it necessary for those who had purposed to have been with us, to redeem the time which had thus been lost. To these general causes may be added the local one of the extreme lowness of the water in the Ohio and tributary streams, rendering their navigation impossible.

It will be seen by the minutes that no new business came before the Convention, and therefore the circular will be necessarily short. On the appointment of the eminent individual to preach the next occasional sermon, the council were actuated in their selection by a sense of gratitude for the manly and generous avowal of his full faith in our doctrine, and no less for his sympathy in our prosperity and progress. It is the sincere hope of this body that in the ordering of Providence, an opportunity may be afforded to our ministering and lay brethren of seeing and hearing and becoming acquainted with Dr. Clapp, who, as far as circumstances have permitted, has identified himself with the great and blessed cause in which we are mutually engaged.

Though at this Convention the convocation of the ministers was small, the congregations were very large, and the attention and interest with which the preaching of the word was received are a happy omen of its doing a good and efficient work in the midst of the people. Per order,

J. H. CAMPBELL, Clerk.

UNITED STATES' CONVENTION.

The following was in type when we received the official reports of the Convention.

Ministers present, from Massachusetts—T. Whittemore and J. M. Usher; Pennsylvania—J. H. Campbell, Ohio—D. H. Strickland, G. R. Brown, N. Doolittle, W. B. Lind, D. Miller, H. S. Marble, G. S. Weaver, G. T. Flanders, C. F. Wait, D. R. Biddlecome, W. Y. Emmet, J. Upson, E. Langly, H. Jewell, J. Clark, T. Strong, D. Bacon, J. A. Gurley, New York—G. W. Montgomery, A. G. Laurie, J. A. Aspinwall, arrived on the last day—Indiana, J. Aikin, J. Davis—Kentucky, J. G. Bruce, W. W. Curry—Missouri, G. S. Webber—Wisconsin, C. F. Le Fevere.

The Council met at 8 A. M., Oct. 4th, and performed the usual business.

The Moderator and Clerk were chosen by ballot. E. Singer, Esq., of Cincinnati, was chosen Moderator, Br. J. H. Campbell, of Erie, Clerk, and Br. N. Doolittle, of Columbus, Assistant Clerk. Credentials and Delegates were examined, a committee chosen for place of adjournment and for the next occasional preacher, and with this the business of the Council closed for the first day. The services in the church have been thus far as follows: Tuesday eve, sermon by Br. G. W. Montgomery; Wednesday morning, sermon by Br. A. G. Laurie, (occasional;) Afternoon, Sermon by Br. T. Whittemore; evening, Sermon by Br. D. Miller.

Buffalo was the place appointed for the meeting of the next Convention, and Rev. Theodore Clapp chosen to preach the Occasional Sermon, and Br. G. W. Montgomery as a substitute.

No new business was introduced and the Council adjourned accordingly. The services this day were as follows:—Morning, Sermon by Br. C. F. Le Fevre; afternoon, sermon by Br. G. W. Montgomery, (Communion); evening, sermon by Br. T. Whittemore. A collection was made for the Historical Society. Amount not known.

The small number of members present is accounted for in the impediments to travelling, existing in the low state of the rivers

and in the apprehensions entertained in reference to the health of the city, which we are happy to learn is at present as good as usual.

THE CHRISTIAN EXAMINER.

The September number of this able Quarterly has been received. We always read it with pleasure; for its articles are generally written with care and learning. The writes are:

ARTICLE I.—Geo. Ticknor, Boston, and Andrews Morton, Cambridge.
" II.—Rev. Ephraim Peabody, D. D., Boston.
" III.—Rev. Edward B. Hall, D. D., Providence, R. I.
" IV.—Rev. Andrew P. Peabody, Portsmouth, N. H.
" V.—Rev. J. H. Morison, Milton, Mass.
" VI.—Rev. James Walker, D. D., Cambridge, Mass.
" VII—Benjamin A. Gould, Jr., " "
" VIII.—Notices of recent Publications.
" IX.—Religious and Literary Intelligence.
" X.—Obituaries.

The article on evil, by Mr. Peabody, is learned and philosophical, and is an embodiment of the general views held by Universalists. He distinctly avows, not only the end of all evil, but that the Scriptures teach this glorious result—an avowal which but few Unitarians are willing to make. We should be glad to see this article furnished for our readers.

The article by Dr. Walker. on the Philosophy of Religion, will pay a careful perusal. It is a review of a work by J. D. Morrell, published by D. Appleton & Co., N. Y. The reviewer marks the progress which the writer has made, and the great crvice he has done to liberal principles.

"Herschell's Outlines of Astronomy," is the most labored article of the number, and one of much merit. It will be very useful for reference, in the study of one of the grandest and most interesting sciences that ever engaged the attention of man.

The other articles are well written and worthy the place they occupy. One on Christian Hymns contains many very useful ideas. We hope that Dr. Hall's article on the value of opinion will stimulate Unitarians to seek for a definite system of faith.

O. A. S.

THE AMERICAN FAIR.

This great Show has been open at Castle Garden for two or three weeks, and been visited by thousands of our citizens and by many from various sections of the country. In our judgment, there never has been so good a Fair of the American Institute since its organization.

There is a great variety of articles, nearly all trades and occupations being well represented, this variety comprises the very best specimens of American skill and industry. If any one wishes to see the improve nents that have been made in our home manufactures, the demonstrable evidences of the ingenuity of our artizans, and the art and industry of the tillers of the soil. let him go to the Fair. We design not to particularize, but the large cheese, made by Mr. Austin, of Ashtabula, Co. Ohio, and weighing 1720 pounds, mad e us feel proud of the goodly land which we inherit.

As a whole, the great number of specimens, the excellency of their quality, the judicious manner in which they are arranged, make the Fair this year far superior to any previous one we ever witnessed. We hope it may also excel its predecessors in the pecuniary reward which it brings to its worthy and enterprising managers.

ORDINATION OF BR. DEERE.

Br. George H. Deere was set apart, to the work of the Gospel Ministry by solemn ordination, at Danbury, Ct., on Wednesday of last week. The order of service was as follows: 1st, Voluntary, by the Choir. 2d, Reading the Scriptures, by Br. J. J. Twiss. 3d, Prayer by Br. H. Lyon. 4th, Original Hymn prepared for the occasion by Miss Andrews. 5th, Sermon by Br. Moses Ballou. 6th, Ordaining Prayer, by Br. Twiss. 7th, Singing. 8th, Charge, by Br. H. Lyon. 9th, Right Hand of Fellowship, by Br. Twiss. 10th, Benediction by the Pastor.

There was a good congregation present, and a deep interest in the services was manifested.

The ordination service was in the morning. In the afternoon, public services were again attended, when after prayer by Br. Ballou, Br. Twiss preached an excellent sermon, from the words of our Savior; "This do in remembrance of me." The subject suggested by the text, was ably discussed, and the speaker showed, as we thought conclusively, the obligations and importance of the Lord's Supper. After the sermon, a number of children were solemnly dedicated by Br. Ballou. Eight members were then received into the church, and the communion of the Lord's Supper administered, Br. Ballou officiating. The occasion was one of hallowed interest.

In the evening also, there was service; when the writer tried to preach. There was a good attendance; and the people bore with exemplary patience what was offered.

We must not omit to mention the singing, which was truly excellent and admired by all present. It contributed greatly to the interest of the services.

Our cause in Danbury is in a very prosperous condition; under the well-directed labors of Br. Deere, it is rising from the discouragements of formers years, and we trust, is now destined to go forward successfully.

H. L.

SMITH'S LECTURES ON MODERN HISTORY.

There has been an increasing interest in the study of history for several years past. The chief cause of this is the change that has taken place in the style of historical writings. History instead of being now a dry, dull detail of facts i a life-like description of the characters and views and schemes of men who controlled the destinies of the age in which they live l, or of men who were the victors of tyrants and intriguers. Since this new character has been given to history, it has been read with a new interest. Both the old and the young have been attracted to its pages; for all love to read whatever delineates human nature, and the workings of the good and evil passions of men. It is this love that gives to works of fiction their peculiar charm. We hail, therefore, with great satisfaction, the appearance of the work before us. "It surveys," says a cotemporary, "in concise yet carefully weighed terms, the whole field of history—analyzes the merits of historians, points out characteristic epochs, and, in fact, furnishes not only a reliable, but a most pleasing and intelligible chart whereby the explorer of the sea of the mighty past, may wisely steer his adventurous barque to the haven of truth. Its value is much enhanced by the additions and list of books on American history, by President Sparks." Published by B. B. Mussey, and for sale here by D. Appleton & Co. It is a large octavo of 750 pages.

In our last week's paper, in Bro. Fay's notice, "Dr." was prefixed to his name instead of "Br." Printers and proof readers confer great titles sometimes. We will try and wait till Br. F., claims the title before we print it so again.

REVIEWS AND ESSAYS.

The author, E. G. Holland, has placed in our hands, an elegantly printed book, bearing the above title, which we take pleasure in commending warmly to the attention of the public. We are much pleased with its views, its mode of treating the subjects which it discusses, and the style in which it is written. It contains three Reviews—on Confucius—Channing—and Natural Theology. It has Essays on Genius, Beauty, Rising of Thought, the Infinite Harmony, Sorrow, the Immortal Life, Human Freedom and Rights, Justice, Supremacy of the Heart, Life on Original Power, and the Old and the New. The author occupies, what may be termed the liberal ground, in what little theology there is in his work, and has set forth in a happy manner many opinions which are dear to our denomination. He is a gentleman of good mind and good taste, and writes with ease, force and elegance. His work will well repay a careful study.

"PENNSYLVANIA CONVENTION OF UNIVERSALISTS."

We have received the first and second Nos. of a paper bearing the above title. It is a small folio sheet, not quite half the size of the Messenger, published in Philadelphia, every other week, by Stokes and Brothers, at $1 00 per annum. Samuel Ashton, Isaac S. Ashton,& Co. are the Editors and proprietors. One of the objects of this publication is said to be "To save the cause of Universalism from the disgrace impending over it in consequence of the immoral conduct of some of its professors and the mistaken *esprit du corps* of some of its Clergy and Editors." Br. Ashton is thus called to a great work, which he will no doubt perform with his accustomed earnestness and success. There is now hope of our cause.

To Correspondents.—Br. E. W. R.—The articles you sent us from the Inquirer, we read with much interest on their appearance in that paper, but could not conveniently copy them. We will preserve them and the hymns sent, and perhaps we may at some future time find room for them.

" CHRISTIAN COURTESY."

On the first page will be found an article on this subject from Br. J. G. F. We thank him for the communication and cordially subscribe to the sentiments it inculcates. Yet we think there are cases in which it is proper to "rebuke sharply;" and we shall therefore freely speak our convictions concerning those whom we choose to notice in our columns. Hypocrisy and double-dealing shall find no favor with us; no christian courtesy can induce us to speak lightly of these or of doctrines which we abhor with our whole soul.

BR. WILLIAMSON'S NEW WORK.

Just Published—Sermons for the People, by Rev. I. D. Williamson. We are now ready to supply orders to any extent for this invaluable work. It contains fourteen sermons on the following subjects: Characteristics of the Gospel; the Gospel Finished; The necessity of Revelation; The Incarnation of the Word; Authority; Miracles; Necessity of Faith; Universal Peace; The Dominion of Man; The Kingdom of God; Obedience the source of Exaltation; Agur's Prayer; Uncertainty of Business; Joy in Heaven.

These discourses are in the author's best style, and are full of interest to all the friends of liberal and consistent religious truth. We trust many thousand copies will soon find purchasers. Price 50 cents.

MARIE ANTOINETTE.

Here is another of the elegant works on the Kings and Queens of Europe, which that accomplished writer, J. S. C. Abbott, is preparing for the press of the Harpers. Of all the series that has appeared, this is the most mournful. A more painful tragedy can hardly be found in history than is here described. The author has done full justice to his subject. He traces with his graphic pen, the whole career of the unfortunate Antoinette. He shows how she was wronged in early life by falling into the hands of corrupt and unfaithful teachers; describes her marriage to the cold-hearted, and unimpassioned Louis XVI, his total insensibility to her personal beauty and moral worth, and his unaccountable reserve towards her for years; the fearful corruption of the society into which she was thrown on her arrival in France, and the many trials which attended the first years of her life-time. The author then describes the darker scenes of her history, and traces her through all her bitter experience in the revolution, and her terrible death by the heartless executioners to whom was entrusted the work of human butchery. The work is illustrated by 18 elegant engravings.

Miscellaneous Department.

Original.

THE SPIRIT'S TEACHINGS.

BY E. A. C.

Musing on life, its mysteries and its truths,
Its solemn truths, that teach the bursting heart
A lesson, beautiful though stern, I left
My books, o'er which, unconscious, I had pored,
And wandered forth into the blessed air
To cool my fevered brow; for thought, sad thought,
Had filled my brain with fire, and set the mark
Of care where should have been the light of joy.
God's firmament was o'er me—around,
The blessed sun-light that bent down to kiss
The laughing waters. Sloping fields spread forth
Their treasures to the eye, and gentle flocks
Grazed on the quiet hills. The soft south wind
Breathed gently o'er the mighty forest tops;
They knew the signal, and bent low their heads
In prayer. The happy songsters poured their gush
Of melody, a chorus soft and sweet
To that great hymn which ever doth ascend
From Nature's temple, acceptable to God.
How could the jarring passions of the mind
Resist such influence! Even as the sea
Obeyed the mandate, "Peace; be still," all cares,
All troubled thoughts retired, and in my mind
"There was a calm." Then came a voice whose tones
Were rather felt, than heard, so soft, so sweet,
Methought the strains of Heaven were less
Melodious.

Why dost thou sigh," it said,
"O mortal, why complain of wearied life?
Nay, why arraign the just decrees of God,
Because thou seest not his purposes
And canst not comprehend his ways divine?
Look forth on yon celestial dome, and learn;
Its arches ring with sounds of joy and praise.
What, though the cloud may hide it from thy view,

The thunder peal and the fierce lightning flash;
Knowest thou not, O frail and madly weak!
That when the storm subsides, yon heavenly dome
Will smile on thee, brighter and purer far
That it hath battled with the storm? And say,
May not thy spirit, if it gird itself
With a strong faith to bear the coming strife—
May not thy spirit, too, be purified,
And fitted to commune of God?"

It passed.
I bowed my head, and said, "Strength, Father give
Me strength to do, not to resist thy will."

Original.

A LETTER FROM ALIDA.

The annual meeting of the Hudson River Association, convening at Greenfield, a distance of nine miles from Saratoga Springs, gave us a fine opportunity of visiting that beautiful village. We left Hudson on Tuesday morning, September 4th, at 7 o'clock, A. M., and a pleasant sail of three hours brought us to Albany. Having two or three hours to spare before the cars left for Schenectady, we spent the time very pleasantly in the cool and pleasant parks, that adorn the upper part of the city. A short hour was spent in the State Geological rooms. Here each county in the State is represented, by some Geological specimen and fossil remains. At 2 o'clock, we took the cars for Schenectady. The road is good between these two places, but the country looked cold and barren—the land being poor and sandy. At Schenectady we exchanged cars, and were soon gliding towards Saratoga, where we arrived at 5 o'clock, P. M.

After passing through so much unsettled and uncultivated country, we felt as though we had reached a rural paradise. We could not but be agreeably disappointed in Saratoga, though we had always formed a very high opinion of this fashionable watering place.

It contains about 4000 inhabitants when its visitors are all absent. Many of its dwellings are large and elegant; and the width and regularity of its streets I have scarcely seen equalled. But the great beauty of the place, is its ornamental shade trees. These have been cultivated to such an extent, that nearly every street is now nicely shaded, and they speak much for the good taste of the inhabitants.

We arose at an early hour the next morning, and at 6 o'clock were gazing upon the last resting place of Margaret Miller Davidson. The tomb of this amiable poetess, may be found in the yard formerly used as a burial place. Her monument is a broken shaft of white marble, beautifully significant of her untimely end. It bears the following inscription:

THE BROTHERS
OF
MARGARET MILLER DAVIDSON,
HAVE ERECTED THIS STRUCTURE
AS A TESTIMONY OF THEIR AFFECTION.
She was the daughter of Dr. Oliver, and Mrs. Margaret Davidson,
And died at Saratoga Springs,
August 23, 1838,
Aged 15 years and 9 months.

She has sculptured for herself
A more lasting monument,
And when this shall have
Crumbled into dust,
Her name,
Will continue to be the good man's
Glowing theme.

Beneath a harp the following lines were inscribed:

A few short years have rolled along,
With mingled joy and pain,
And I have passed a broken tone,
An echo of a strain.

Her mother and brother share with her, the little yard, in which she reposes. I cannot describe my feelings while standing by the grave of this sweet songstress. The morn was dark and gloomy, and the clouds of heaven mingled their tears with our's upon her tomb.

In perusing a short memoir of this gifted being, published in one of the weekly papers, in 1839. I find that she commenced composing poetry at the early age of five years, and in her eighth year, the following ode was composed, and by herself translated into her common-place-book.

Roll on, roll on, bright orb of day;
Roll on, thou beauteous queen of even;
Ye stars that ever twinkling play,
And sweetly grace the arch of heaven.

Roll on; until thy God's command
Shall rend the sky, and tear the earth!
'Till he stretch forth his mighty hand,
And check the voice of joyous mirth.

He spread the heavens as a scroll!
He made the sea; he formed the world!
The heavens again shall backward roll,
And mountains from their base be hurled.

He formed the lovely verdant green,
And aught of fair that ere hath been;
But all with time shall pass away,
And in one shapeless ruin lay.

But God in his glory, the God of the sky,
Will continue through endless eternity;
Forever untainted, all holy and pure
His love and his mercy shall ever endure.

Canada, 1849. M. M. D.

Other places of interest were also visited while in Saratoga, among which were the grounds that have been recently appropriated for a Cemetery.

The chief object of attention here, is the grave of Mr. Coleman, who lies in this quiet and beautiful spot. A large and costly monument has been erected to his memory. At 9 o'clock, we were informed the carriage was in readiness to take us to Greenfield. A disagreeable, dusty ride of 9 miles, brought us to the church, just in season for the morning service.

They have a plain neat church at this place, and what is better still, it is free from debt; but I regret to say, it is very seldom opened for public worship.

The meetings were well attended—the services interesting—the people kind and attentive, and the two days passed very pleasantly and we trust profitably.

Thursday evening we found ourselves once more beneath the hospitable roof of Bro. H., at Saratoga.

Friday morning we visited four of the principle Springs. The most remarkable of these is the High-Rock Spring, the first Spring that was discovered at Saratoga. This is a rock some three feet high, shaped something like a sugar loaf, with an opening in the top large enough to admit a common sized tumbler.

We were told the cars left for Troy at 4 o'clock, and were obliged to leave many scenes unvisited, and hasten to the depot; but in consequence of some accident on the road, we were detained two hours, and did not reach Troy till nearly 3 o'clock, P. M. A hastily eaten dinner at the American Hotel, gave us time to reach Albany in season to take a boat for Hudson, at which place we arrived on Friday evening at 7 o'clock.

Original.

THE CONTRAST OF WEALTH AND POVERTY.

BY MISS JOSEPHINE GALLUP.

Twilight had flung her dusky shades around, covering all nature with her dark veil of night. Brightly gleamed the many lights from the dwellings of the wealthy, and fell with many a silvery ray through the richly draped windows on the scenes without, while within, reclining in her cushioned chair of ease, busily engaged with—nothing at all; might be seen the proud dame of a lordly mansion; and skipping about the room, with joyous glee, was a sprightly boy of four summers.

An infant was sleeping in the cradle with an attendant to care for, and nurse it, when its mother was weary of it. Seated at a centre table, his feet resting on a richly wrought ottoman, engaged with the last Magazine, was the husband; heeding neither the presence of wife or children.

At length, tossing aside the paper, he commences conversation with his wife on various subjects; but in the midst of their *tete a tete*, they were interrupted by the brisk ringing of the door bell, and Mr. & Mrs. Eaton, their wealthy neighbors, were announced. I will not attempt to describe the scene which followed, nor repeat the compliments and apologies made and returned; which, were they no more in favor with the reader than the writer, he would thank me for omitting.

Now look at yonder old ruined building; pale and feeble is the light which glistens through the small and dingy panes of glass. Within, beside a taper, the light of which is scarcely enough to admit of seeing with distinctness, the objects around, is seated a female; her tattered garments hang loosely around her; the apartment is dark and dreary, and festooned with many a web, which hang from the damp and mouldy ceiling.

The scattered embers of fire are fast *dying* away. A three legged stool stands near the fire; it has just been left by the father of the family, who has sought his scanty bed, consisting of a few bundles of straw, loosely flung together; and left his daughter to toil on, that she may obtain the coarse loaf of bread and a few potatoes, of which their morning meal must consist. Dark and gloomy is the scene, and I leave it for the reader's imagination to complete.

In the same neighborhood are these two families? How long will such scenes exist in so close proximity?

Youth's Department.

JAMES LUMBARD, EDITOR.

THE FATHERLESS.

BY MRS. HENRY LYNCH.

Speak softly to the fatherless,
And check the harsh reply
That sends the crimson to the cheek,
The tear-drop to the eye.
They have a weight of loneliness
In this rude world to bear;
Then gently raise the fallen bud,
The drooping floweret spare.

Speak kindly to the fatherless!
The lowliest of their band,
God keepeth as the waters,
In the hollow of his hand;
'Tis sad to see life's evening sun,
Go down in sorrow's shroud,
But sadder still when morning's dawn
Is darkened by the cloud.

Look mildly on the fatherless!
Ye may have power to wile
Their hearts from saddened memory
By the magic of a smile.
Deal gently with those little ones;
Be pitiful, and He,
The friend and father of us all,
Shall gently deal with thee!

THE SORROW OF THE ROSE.

BY MRS. JOSEPH C. NEAL.

"A white rose, delicate,
On a tall bough and straight,
Early comer—April comer,
Never waiting for the Summer."

Miss Barret.

"Say not, thou who art bereaved, 'There is no sorrow like unto mine.'"—Flavel.

The Rose was certainly the most queenly flower in all that spacious garden.

Some say queenly, when the word they should use is haughty; but our Rose had nothing of haughtiness in the serenely proud air with which she received the homage of the dew, the sunshine, and the evening wind. These were her most loyal subjects; the gay humming-bird was certainly very inconstant in his allegiance, for often he would be found fluttering about the Campanula and the pale Lilies, when he should have been bending over her.

The Rose nodded carelessly, when the neighbouring Tulip whispered this, for she knew the Tulip was a sad gossip, and more than once suspected she was black at the heart, from envy of her royal friend.

Little did the Rose care at the desertion of the bright-winged bird. Did not the dew pay a fond tribute to her beauty every evening, and when the morning sun crept with red rays to her very heart, the pearly drops were changed to brilliants, that glittered and flashed amid the pure petals she unfolded to its kiss.

Our Queen's tiara is renewed every morning, whispered the amiable Mignionette. Mignionette found something to love and to admire in every one, down to the poor Bird Weed, that crept humbly near her.

A thousand pities that more Mignionettes had not been scattered through the garden, said the Marigold—a nice, stout, motherly friend of Mignionette's who was always nursing the fragile Sensitive plant, over whom she declared Monk's Hood held a baneful influence.

Marigold often told her quiet friend Sage, that she believed the Sensitive Plant would be strong and healthy enough, if once removed from the shadow of that cold, dark neighbor.

So much for the gossip of the garden, which now and then went on pretty briskly, much to the annoyance of the Lupine, who liked to be quiet, and who bore a hatred to Narcissus on that very account. Narcissus was always boasting about himself, and repeating the fine things he had heard said in his praise.

The Nettle was once so bitter as to say he believed Narcissus imagined half of what he was so constantly repeating.

Still, as we have said, all this gossip affected the Rose very little. True, she was grieved that any one should be pained by it; and she knew that, being one of the most conspicuous flowers, she often had her share of ill-natured remark.—Calm indifference was the best shield after all. She knew the purity of her petals was quite unimpeachable, and, let them say what they would, could not thus be soiled. So she smiled serenely above the discord, and grew every day more beautiful and well-beloved.

Ay, and happier, for close to the soft moss that envel-

oped her stem, she nursed two bright young buds, that bade fair to be in their turn beautiful and pure.

How caressingly she bent over them! It was really delightful to see her watch and note the faintest shadow of a change that crept over their young lives. Soon their white petals would burst through their emerald clasping, and then they would unfold *so* quickly, to be her friends, her companions. One developed more rapidly than the other; it was kissed oftener by the morning sunbeams; and all know there is much of life in those fresh, fraternal kisses. The rough moss and delicate emerald leaves, gave way before them. Yes, it was true, the bud was unfolding; there were the waxen petals peeping forth; one could almost see the delicate blush that deepened upon them at the praises of the surrounding blossoms.

All agreed it was the most beautiful bud of the season.

And the Rose—oh! she had quite forgotten herself in her love and admiration of the fragile nursling that clung so fondly to her stem! She was never weary of bending down to shade it from the noontide heat, and she shared with it the evening tribute of dew. Its younger sister was not forgotten—but her quieter loveliness was naught, when compared with the peerless favorite! The Rose forgot that her own beauty was wanting—that she no longer possessed the grace of youth, and was slowly withering in her prime.

She lived again; she would live on, in this, her beautiful bud.

We had forgotten to tell you, that a tribute was required at stated seasons, by the owner of the garden. It was cared for, and nurtured by her kindness, and the only return she required was, that the flowers should thrive, and should be willing, at her wish, to yield up some from among their number to her peculiar control. No one knew what afterwards became of them, as the blossoms never returned. They had questioned many things, but no certain reply had ever been given them, though the zephyrs and the moon-light both assured them that it was an honor to be so chosen; and a tradition existed among them that those who left their number were far happier than when in their midst. Yet, after all, they shrank from the change; it was so uncertain; they said, and in the garden there were many companions and friends—much to make them happy, even if they were sometimes exposed to mildew, and the attacks of intrusive insects.

Now and then you would find a blossom not only willing, but indeed eager, to be chosen.—Some because they were weary of the inactive life they led, or because they knew a worm was gnawing at their root, that would destroy them, if they were not speedily rescued. But others there were, perfect still in their young freshness, and fearing neither worm nor blight, who bowed in quiet peace to the summons, because they were grateful for the kindness that had so long nurtured them, and were ready to yield their first fragrance, aye, and even their lives, if required, as a small return for such benevolent guardianship.

A gentle hand hovered over the Rose; a quick, wild pang, that curdled her very life, and she saw her beautiful bud was no longer near her—that pang was in token of their separation.

Never was there such wild sorrow. The Rose rocked to and fro, in deepest grief. A low wailing fell heavily upon the air, unheard by any save those friends who strove in vain to comfort her. One by one, her petals drooped heavily; a cold dampness settled upon every leaf. In vain came the dew, with soft and healing ministry; the light kiss of the sunshine brought no life; the whisper of the evening wind failed to rouse her from the fearful stupor.

The remaining bud blossomed to rare loveliness unheeded. It was paler than the last one, as if in sorrow at its departure; but there was a hue of more exquisite purity about it, that atoned for the absence of that crimson flush which had rendered the other so proudly fair. But the Rose could not see its beauty—blinded by the tears she had shed for her first darling.

The wailing of the Rose was unheard—nay, *seemingly* unheard. There was a soft tranquil evening, when the whole garden was bathed in the smile of the calm moonlight. The flowers all loved the moonlight; it came to them so peacefully. Now and then, a leaf or a spray fluttered tremulously, but all else was hushed in a perfect rest.

Still the Rose wailed on.

The moonlight but reminded her of the many hours she had watched the lost one by its mild light. The grief she cherished had a strange effect: all that had ever been beautiful in life before, now grew dark, in proportion to its former brightness. Some mournful reminiscence clung to the fairest scene, the softest perfume. So she closed her heart to all healing influences, and refused to be comforted.

A softer whisper than that of the night wind startled her. It was a voice she had never heard before—one so thrillingly low and sweet, that she hushed her moaning to listen.

What! murmuring still! said the voice.—Wrapt even until now in selfish, unholy repining! thou once standing serenely in a pure content! Rose, Rose, thy purity waneth with every lament; my tears have become as a mildew and a canker to thine own breast, and to those who have ever looked up to thee for shelter! See, their dropping has paled the Lily at thy feet, and the heavy-lidded Violets sorrow with and for thee. Look around—rouse thee, selfish one, and mark those who have been like thee bereaved. The Eglantine still sends forth a grateful perfume, though its richest sprays have been removed.—The Harebell bent patiently, as its fairest blossoms were taken; and the blue Hyacinth yields not to despair, though its last cluster of pale blossoms was bound with the bud which thou mournest, *It was not thine only one!* But I pity thee, child of my fairest summer hours, and I am permitted to bring before thee two scenes, that thou mayest draw from them consolation and hope. Mark them well, and hush the voice of wailing that drew me hither.

So the voice died silently, and the Rose bowed in very humiliation of spirit, for she saw that she had not suffered alone. Then a deep sleep came wafted on the breath of the poppy, that floated about her, and the garden faded from view.

There were many lights flashing through the brilliant rooms upon which she looked. Soft music, such as she had never dreamed of, stole out to meet her. Laughter, musical, silver laughter, mingled with the strain, and bright eyes flashed, and red lips smiled, in the crowd gathered near the mistress of the mansion. Oh! how very beautiful was that stately woman, with a cloud of white drapery floating about her, and her dark hair banded in rich braids, unornamented but by a single rose—nay, a half-opened bud. The Rose saw, with a thrill of delight, that her darling had thus been preferred; and then the scene faded.

A damp, chill wind seemed to destroy her with its breath. A hoarse murmur ran through the dark heavens, that scowled angrily over the garden; but her bud was returned to her, and oh! with its loveliness increased tenfold; and in that joy, all else was forgotten. Then the wild wind severed them again; they were torn rudely asunder, and the bud was lying at her feet, crushed to the ground, withering, dying, unhonored and uncared-for. The dark earth stains had destroyed its beauty—and so it perished.

Which wouldst thou have chosen? whispered the voice once more

And the Rose replied humbly to the Flower Spirit—for now she knew with whom she held converse—and said:

I am content. Thou art wiser than I.

And there was much to comfort the Rose, now that the voice of affection was heeded. The beautiful bud still remaining—the dew, the sunlight, and the soft wind that came to her as of old—and, above all, she remembered that through her sorrow she had first known the voice of the gentle Spirit, who watched above them all, and would not grieve or afflict them willingly.

VEGETABLE INSTINCT.

If a pan of water be placed within six inches on either side of a stem of a young pumpkin or vegetable marrow it will in the course of the night approach it, and it will be found in the morning with one of its leaves floating on the water. This experiment may be continued nightly until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus or scarlet runner, it will find it, although the prop be shifted daily. If, after it has twined some distance up the prop, it be unwound and twined in the opposite direction, it will return to its original position or die in the attempt; yet notwithstanding, if two of these plants grow near each other, and have no stake around which they can twine, one of them will alter the direction of its spiral, and they will twine round each other. Duhamel placed some kidney beans in a cylinder of moist earth; after a short time they began to germinate, of course sending the plume upwards to the light and the root down into the soil. After a few days the cylinder was turned one-fourth round, and again this was repeated, until an entire revolution of the cylinder had been completed. The beans were then taken out of the earth, and it was found that the plume and radicle had bent to accommodate themselves to every revolution, and the one in its effort to ascend perpendicularly, and the other to descend, had formed a perfect spiral. But although the natural tendency of the roots is downwards, if the soil beneath be dry, and any damp substance be above, the roots will ascend to reach it.—[Farmer's Magazine.

ORIENTAL LEGEND.—"Every man," an Eastern legend says, "has two angels, one upon his right shoulder and one upon his left. When he does anything good the angel on the right shoulder writes it down and seals it; because what is once well done, is done forever. When he does evil, the angel on the left shoulder writes it down, but does not seal it. He waits until midnight. If before that time, the man bows down his head, and exclaims, 'Gracious Allah!—I have sinned!—forgive me!' the angel rubs it out; but if not, at midnight he seals it, and the angel upon the right shoulder weeps."

LIQUID MANURE—GRAPES.—The "Ohio Cultivator," says that a grape-vine, at a hotel in that State, but three years old, has climbed to the second story, and has extended its branches round the corners of the building to a distance of 20 or 30 feet, nearly the whole being full of clusters of fruit. The only unusual treatment it had received, was a watering every day with dish water, and occasionally with soap suds.

RELIGIOUS NOTICES.

There will be preaching in Blauveltville, Sunday, November 4th, morning and afternoon.

Br. C. H. Fay will deliver his second Discourse of the Series on *The men demanded by the times*, next Sabbath, at P. M.

Subject—The Social demands of the age—Services commence at 3 o'clock.

Br. D. K. Lee, of Southbridge, Mass., will preach at Williamsburgh to-morrow morning and evening.

"L. H."

This signature, which appeared over an article published in this paper a short time since, is doubtless a *false* one; for the article was written and sent for publication, by a young brother of the name of Brown—HARLOW BROWN, *of Lowville, Lewis co. N. Y.*

W. H. W.

Albany, Oct. 20, 1849.

BUSINESS ITEMS.

Bro. J. J. Scudder, Alexander, N. Y., is informed that he is credited on our books, April 26, 1849, $1 00—receipt was sent.

MARRIAGES.

In Rossie, by the Rev. G. Swan, Aug. 20th, at the residence of H. V. R. Wilmot, Esq, Mr. Julius Tomlinson, of LeRoy, Genesee Co., to Miss C. H. Wilmot, of the former place

Also by the same, in Governeur, Sept. 16th, Mr. Edward A. Tew, late graduate from Hamilton College, to Miss H. Crocker.

By the same, in Oxbow, Sept. 19th, Dr. L. B. Slaid, to Miss S. Taylor.

DEATHS.

In Governeur, Sept. 17th, Mr. Edward A. Tew—a young man who had but just completed his course of study at Hamilton College, and had come to this place on a visit with his bride. On the 16th they were united in the bands of matrimony, and on the 27th he lay in the cold embrace of death! He was intending in a few days to start with his affectionate companion for St. Louis Miss. But alas his days were numbered, and he has gone to a fairer clime, and entered we trust upon a new and a happier existence.

His funeral services were performed in the first Presbyterian church and the consolations of the Gospel were tendered to a large assembly of sympathising friends by the writer.

G. SWAN.

New-York Cattle Market....Monday, *Oct.* 7.

At market, 1,800 Beef Cattle, (1000 Southern, the remainder from this State and the East,) 60 Cows and Calves, and 6,000 Sheep and Lambs.

BEEF CATTLE.—The market for Beeves during the week has, on the whole, been rather dull. Supplies continue to come in freely, but the demand is hardly equivalent to the stock on hand. Sales at from 5 50 to 7 50 as in quality. 200 left over.

COWS AND CALVES—Sold at $20 to $30a45. Left over, 15.

SHEEP AND LAMBS—The supply continues to come in very liberally and prices, if anything, are weaker. We quote Sheep at $3 50a$3 75 to $4. Lambs $1a$2 to $2 25. About 200 left over.

NEW-YORK MARKET—WHOLESALE PRICES

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$5 37a5 44	Beef, mess, per. bbl.	$11 50a12 50
Wheat, Genesee, bush.,	1 21	" Prime, "	9 50a—
" Western, "	70	Lard, per lb.,	dull
Indian Meal, per bbl.,	3a3 12	Cheese, "	6a7
Corn, round, per bush.,	63a65	Butter, Orange Co. dairy,	15
" mixed, "	60a61	" Western "	10
" New Orleans, "	59a60	" Ohio Common,	9
Rye, "	60	Salt, Turks' Island, bush.,	21
Oats, "	38a40	" L'pool grnd, sack,	102a105
Pork, Mess, per bbl.,	$10 00	" " fine, "	1 11a113
" Prime, "	8 31	Wool, pulled and fleece,	27

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	40a50	Timothy Seed, tierce,	heavy.
Hops, per lb.,	4a8	Clover " per lb.,	dull.
Feathers, live American,	35 37	Flax, rough, in bulk, per bushel,	no sales.
Flax, per lb.,	8 10		